THE

# Western Conference News Letter

Volume 1 DECEMBER, 1905 Number 8

Published monthly, except July and August, by the
WESTERN UNITARIAN CONFERENCE
175 Dearborn Street, Chicago
REV. W. M. BACKUS, Secretary.
Subscriptions, twenty-five cents per year.

Entered at Chicago, Ill., as second-class mail matter.

AT the Conference in Cleveland last May the following resolution was adopted: RESOLVED, That the Conference has viewed with pleasure the launching of our new organ of communication, THE WESTERN CONFERENCE NEWS LETTER; that it is grateful to the Secretary, Rev. W. M. Backus, for the great zeal and enterprise, which has made its existence possible; that it commends that paper to the hearts and homes of our people, and urges upon them the necessity of an increased number of personal subscriptions in order that the financial success of the enterprise be insured.

The reason that we reprint and call attention to this resolution is that with this number the subscriptions expire of those who were included in the first list that was received through the directory. The post office authorities decided that the rate at which they were received was too low and this was remedied by shortening the time, to which the Churches and Alliances agreed. This does not apply to those who have paid the full subscription price.

Those who are in a position to know realize that the results attained by the NEWS LETTER have justified the resolution. Through the reports it has published there has been a noticeable gain in interest in our general work, and whenever this is the case added impetus is given to our local churches. It is with confidence that we ask those who have now received eight numbers of this paper to send in their subscriptions for another year.

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THERE never was a time when Unitarians needed to be more loyal to their cause than at the present time. The reactionary elements of the so-called "orthodox" churches are at work. The lines of cleavage within these churches is beginning to be seen as an alignment is taking place. For many years the influences of liberal thought have been at work in these churches. The inestimable advantage has been given us of having our gospel sounded as the dominant note of all good literature and corroborated by all forms of science. This has caused the more receptive minds of the orthodox communions to receive the evolutionary view of life and hence to move, in the degree that they saw and accepted its logic, over to a diametrically opposite position to that historically adopted and maintained by all of these churches. The alarm has been sounded by those who hold largely to the old point of view, and they are attempting with success to rally the forces of conservatism.

It had been said by many who are prominent in Methodist circles that there would never again be a heresy hunt in their church yet Prof. Mitchell has suffered at the hands of the hunter. He proclaims himself a Methodist and honestly believes he is. His heresy consists in accepting the results of scholarship. He has only kept abreast of the best thought in Biblical criticism and his reward is expulsion.

The action of the Church Alliance in excluding liberals is bound to precipitate different opinions into hostile camps. The churches are now put upon record. Many preachers who have occupied pulpits in churches that have always represented orthodoxy, by name at least, who have been liberal at heart, will now see that their friends are expelled for heresy and that the principles in which they really believe are excluded from a federation to which they are admitted, and because of this challenge to their manhood they will speak more earnestly than before for liberal principles and mayhap go to the length that the logic of the situation demands, and sever their connection with the body to which their sympathy no longer is given.

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IT is a peculiar circumstance that the word "divine" added to the clause "Jesus Christ, our Lord and Savior" by the Alliance to keep out Unitarians does not add to the strength of the effort. Any Unitarian that could accept the former could accept the latter, "Jesus Christ, our divine Lord and Savior," because we believe in the divinity of all life and could surely apply the word "divine" to Jesus. There are many Unitarians that could use the whole phrase without offence to their consciences, the real meaning being a matter of interpretation. Knowing what it means to the Church Alliance, Unitarians will not apply.

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PREACHING is not essentially a part of church worship. The largest sect in Christendom pays but little attention to preaching which is the *piece de resistance* of protestantism. It thrives through appealing to an entirely different set of emotions than those affected by a sermon. No one can deny that its service stirs deeply the religious nature of men—though many protestants would affirm that it does not create moral earnestness. The chief appeal of the sermon is to the intellectual powers of man. It has a tendency to make him think. When men begin to think their thoughts naturally go out to their relations with their fellowmen and this creates an ethical attitude towards life. But as religion is possible without morals, so may ethics be possible without religion. Men learn to think in these days by other means than the sermon, and therefore they find it quite possible to rightly relate their lives to others without the instruction thus received. The object of the sermon in many Protestant churches to-day does not seem to be so much to instruct as amuse. If the pulpit is to maintain its power it must be serious and truthful. It must deal honestly with great subjects else its usefulness is overpast. Religion without ethics is degraded and ethics without religion is not deep-rooted. The sermon added to a religious service is an opportunity to combine religion and ethics by setting forth the command of God for right action so specifically and honestly as to command respect and obedience.

## THE BASIS OF PEACE.

The war is over. Treaties are signed, and peace once more broods over the world of nations. We are to have another conference looking towards universal peace. All this we gather from the newspapers day by day. The face of the optimist glows with happiness as he tells of the Golden Age dawning when the point of the sword becomes the point of the ploughshare.

May the day soon come! But alas for our dream of an early universal peace, we do but turn the page of the paper to find that "peace" also has her "warfare." The clash of swords, the booming of cannon in international strife merely gives place to the clanging of hammers and the roar of the furnace in the war of commercial competition, of which one form is the tariff war that is no less destructive of the hopes and lives of thousands of hard-working men; that is productive of misery and wretchedness as anguished as any produced by the debasing trials of brute strength known as war.

But this international aspect of competition is not the worst. After all, international warfare of any kind does but keep apart for a little while peoples that have never been closely united. International peace unfortunately gives no guarantee of internal peace. So long as a foreign foe threatens the national home the nation is united for defence. But the occasion past, the sword is laid down and the bludgeon of internal war takes its place.

So while peace hovers over our land it finds no resting place; for wars and rumors of wars divide the people. Here is a strike, there a strike. To-morrow comes, bringing the threats of some "union" in response to the "ultimatim" of some "employers' association." Society is disrupted. Factions rally to their respective battle-cries: "Discharge the man or we strike!" "Labor and more of the fruits of labor!" "Nothing to arbitrate!" "I will run my own business!" Meanwhile the thousands suffer in silence. A printers' strike, a freight-handlers' strike, a strike of coal-miners, all are threatened or actual. And we call this peace. Thousands of dollars in capital, wages and energy are in danger of destruction, and hundreds of helpless women and children seem to hear already the wolf howling at the door. Call it by whatever euphemism we may, our industrial methods result in nothing more or less than destructive warfare.

Unless peace can find a resting place within our borders, and quiet our family quarrels, international peace is of little avail.

What can be done to bring about a real condition of peace? What is the source of the trouble?

Looking at the question in a general manner, if it is possible to say any one thing is the root of the evil, that one thing seems to be a mistaken popular ethical foundation, on which is built a weak, if not evil social life.

The fact is that individualism has been run to an extreme. The term individual has been too self-centered, and an imperfect conception of the individual has been in power. The emphasis has been put too much upon "individual rights," and too little upon "individual duties."

Industrial life is not different from any other social life. The ethical system that applies to any form of social life should apply also to any other. Our modern life is complex, and that of which we are accustomed to think as the individual is itself a more complex thing than the one body, with its hands, feet and mind; it is all these things plus their environment, their contact with other bodies, hands, feet and minds. At no point in its existence does the individual live apart from society. It is born from a social life, it enters a social life, it partakes of the common stock of knowledge, it uses a common ethical system that it did not originate. It is conditioned at every point by its existence in a society. The individual is really complete only when the term includes society.

When humanity has learned this, and learned to apply it, then industrial warfare may cease and peace reign supreme. The point of emphasis is not "individual rights," but "individual duties." The interest of the lesser individual is absolutely dependent on the interest of society, its welfare is dependent on that of the social group. The individual, as commonly understood, has no property of any kind that he has not in fact, or potentially, received from society. All he is or can be, all he does or can do, is conditioned by his life in the social group. It is then only in a very limited sense that a man may speak of "my own business." The business that he is doing is the business that society has permitted to enter his care. Were it not so the boycott would lose its power. The man is satisfying social needs or his business is a failure. A man's business is his own only so far as he, and he alone, at a given time can do the particular work that society needs.

The basis of peace, both national and international, must be that brotherhood which result from this idea of the "greater individual." Any interpretation of the individual life that has not this broader meaning must from its very nature result in a struggle, a war, for individual advantage.

The broader outlook that sees individual good, individual happiness complete only when the welfare and happiness of the whole body is complete, can result in nothing but brotherhood and peace. It reveals a unifying principle that glorifies selfishness into a new thing. It opens the way for an inspiration to a nobler devotion that compels a man to make the best of himself, to increase his powers, to enlarge his capacity for enjoyment, and to magnify his usefulness to his fellowmen. It is an outlook that urges a man, in sight of the fact that he has received his all from society freely, to pledge himself to use his whole being, and to give all for the social welfare. And he does this the more readily for he perceives that he thus serves the best interests of himself, the lesser individual.

When this conception of the greater individual becomes widespread, when "duty" is recognized to be more than "rights," then we may hope for a real peace. Call it by what name you may, this greater self-interest is the only foundation on which a real and permanent peace can be built. —R. S. BARROW.

Jackson, Mich.

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## THE BYE-PRODUCTS OF CONTROVERSY.

Now that quiet follows discussion about Unitarians and Universalists with relation to the Church Federation, and the smoke is clearing away, we can take account of what is left. Some of the bye-products of controversy lend themselves to no utility but the ash heap. The slag of hostility, the ashes of fiery criticism, the dust which blinds and chokes us, may be dumped where they belong. Perhaps this is a wholesome work, useless as is its material. It is an extremely useful thing to get rid of useless things, and nothing is more useless than sectarian rancor and bitterness. When events excuse the stirring of anger there is no excuse for preserving it. How glad we are next day that the waste basket and not the letter box got that epistle whose writing made us feel so sublime, but whose cool reading

makes us feel so foolish! How thankful we are that that wide and ample tolerance received our production and not the fatality of action! A good many helps there are to this result now. The fact that the situation clothes us with the armor of silence; a sense of humor; the realization of dignity and self-respect; the quickness of oblivion; all these calm and refresh our spirits. They are branches of the tree which cast into the bitter waters of Marah make them sweet.

In this mood it is easy to see and be sure of other advantages than self-possession. After the conflict, what is left? Everything we had before it. Nobody takes any spoil from us. No one has injured us. We have just the position we had. Our errors are what they were,—our strength, our aims, and the need of them. In fact they are clearer than they were. We have wished men to learn that a doctrine about Christ was not the teaching of Jesus, and that the best kind of Christianity is not a matter of name, but deed. Our contention has now received an emphasis no direct stress of our own could could have given it. The pause is sometimes more eloquent in speech than the stroke; and while we have paused in dismay the contrast has been made more apparent in a fact, than we could represent it in description. An distinct negation has but given a background which precisely matches the tone of our message. We have said that we do not want unity put upon the basis of definition. Here is a definition whose supporters do not bother us by asking us to stand on it. We have claimed the mission of preaching non sectarian christianity. Here are a number of sects, whose bond is their sectarian resemblance, expressly accepting their limited possession, and expressly leaving us all the rights of exploration and settlement. They are millions, and we are a few thousands; but many more millions than they are in our world; and the world is still with us. At first it looked as if we were left out in the cold; but human hearts are as warm as ever and homes as cosy. There is doubtless a bigness of hospitality in ordinary people which would make almost any ecclesiastical fellowship look institutional and stuffy. What could be better than to be allowed to do our work in the open air? We hear of the open air treatment of disease, and learn of contrivances by which people may sleep in-doors and yet breathe out of doors. Those who cannot stand much out-door treatmeut are enabled to get the essential thing —fresh air. We see people using this method in theology, sticking their nose where they can breathe pure truth, though they must lie mainly indoors for safety's sake. Now and then even this privilege is refused, and a minister or a professor of theology is detected in indulging in a little ventilation of his own, and packed out of the community. To people who get used to living in a close room, and who are therefore sensitive to draughts, there is no one so quickly and disagreably unpopular as the person who opens the window. But that person is not apt to complain if he is allowed to do his work on the porch

The best bye-products of this Church Federation which so conspicuously limits its federation, are the added emphasis it gives to the liberal mission, the sense of freedom we are thus led to appreciate better, and the fellowship of good people who are not in the least interested in what ecclesiastical congresses declare or do not declare, but who are interested in good things and who with common sense wish to better the world they live in while they are in it. This is a very comfortable and respectable fellowship. Out of such a fellowship come character, reverence, worship, faith and love. All the essentials of religion are there for those who seek them. There is no trust that can limit their production, no monopoly that can raise their price, no closed shop that can shut out willing and capable workers for them. A big and hungry world needs much it has not yet got. How much can we give? How much shall we give? Here is the real test. Make ready to show what we can do!

—JOHN W. DAY.

St. Louis, Mo.

## AMONG THE CHURCHES.

The attention of ministers and Sunday school superintendents is called to "Unity Festival Services." In this book is to be found in permanent form services for all of the festivals. As evidence of their high order we will state that one of our Chicago churches that has used them many years recently ordered five hundred of them in a special binding. In the letter accompanying the order the minister said: "We use them with increasing delight." They may be ordered from this office. Price $15 per hundred and $2.50 a dozen. The Christmas service in them is especially fine.

Chicago, Ill.—The liberal congregations of this city unite again in a union Thanksgiving service. It is to be held at Lincoln Center. Rev. Fred V. Hawley, of Unity Church, is to preach the sermon.

Keokuk, Iowa.—Mr. Harry A. Weston has been called to the pastorate of this church. Mr. Weston graduated from the Harvard Divinity School last June. He is a Western man, a graduate of Michigan university. Mr. Weston has elected to take a Western church with its measurable isolation and unpopularity. The opportunity for service is so great, however, that we feel he will not regret the choice. Also, he will find it a joy to serve a church that is as hospitable and generous as the Unitarian church of Keokuk.

Chicago, Church of the Messiah.—On Friday evenings a series of lectures are being given on the general subject of "How Christianity Arose," by the minister, Rev. W. Hanson Pulsford. In the printed prospectus Mr. Pulsford says: "In these lectures the origin of the mythical and legendary elements which form so large a part of traditional christianity will, in the interest of religion, be handled without gloves." It is interesting to note that the people are eager to know the truth in this matter, for it is significant indeed when as many as eighty gather on a week-day night in Chicago to hear a religious question discussed.

Toledo, Ohio.—Rev. Dr. Cyrus Townsend Brady who has recently taken charge of Trinity Episcopal Church in this city, has caused considerable excitement by attacks first on the Christian Scientists and then upon the Unitarians. He has done this in the interest of his own flock and has done so to warn his people against the dangers of even listening to the tenets of these sects. Our minister, Rev. A. M. Rihbany, made reply through the press in which he deprecated the fact that Mr. Brady should so disappoint those of liberal tendency who had naturally expected that one of his experience and fame would throw his influence in favor of modern methods of work in all humane and culture efforts. Mr. Rihbany also combatted the narrowness that would exclude the consideration of ideas that differ from the articles of faith of one's church, and says, "Loyalty to one's church should not mean imprisonment within its walls." It certainly can work no harm to any of our churches to have this question discussed in twentieth century light.

Topeka, Kan.—Rev. Abram Wyman for twelve years minister of our church at this place has resigned to accept a call to North Easton, Mass. It is with the greatest of regret that his devoted people accept his resignation. Mr. Wyman has done a very fine work in Topeka. He has made our cause respected and, personally, he has won the esteem of the community and the warm love of his congregation. The church at North Easton is to be congratulated.

Minneapolis, Minn.—The pulpit of our church in this city has been vacant since the death of Mr. Simmons. At a recent meeting of the congregation Rev E. M. S. Hodgin of Helena, Montana, was extended a call. Mr. Hodgin has accepted and will begin his ministry the first Sunday in January. He has been before a member of the Western Conference, having been minister of the Humboldt, Iowa, church for a number of years. It is a pleasure to his fellow ministers to again welcome this loyal worker to their ranks. The church reports that since Mr. Hodgin's acceptance has been received renewed courage has been manifested, and fresh life infused.

Indianapolis, Ind.—Since Mr. Newbert resigned from the pastorate of All Souls' Church in May, it has been without a minister. Although this church is but two years old it manifested its strength and promise by holding together during the months it was casting about to find a leader suited to its needs. It believes that it has found such in the person of Rev. F. S. C. Wicks of Boston. This will be Mr. Wicks' first experience as minister of a Western church, but those who know the quality of his work predict a bright future for All Souls. It is pleasant indeed to welcome so enthusiastic and engaging a fellow-worker to our Western field.

Kalamazoo, Mich.—Rev. Joseph P. MacCarthy of Great Falls, Montana, has been chosen as the successor of Rev. T. P. Byrnes, by this society. Mr. MacCarthy has received a very enthusiastic welcome from the People's Church. By going to Kalamazoo Mr. MacCarthy returns to the section of country where he worked in the Methodist church before his broadening vision compelled him to seek a more liberal fellowship. The Kalamazoo society is interested in every question that is raised by the need for better conditions of life. It has been a pioneer in many reforms and enterprises for social well-being. It has a large endowment for this purpose. Mr. MacCarthy has a great opportunity and the NEWS LETTER confidently welcomes him, with congratulations, to it.

Monroe.—The work of this historic society was auspiciously taken up again after the vacation season by Rev. J. H. Palmer who is entering upon the fourth year of service under very satisfactory conditions. The audiences show commendable interest, the Sunday-school is large and enthusiastic, and the Young People's Society is holding sessions on Sunday evenings with an average attendance of twenty. The people are correspondingly happy, especially those who have stood loyally by the fortunes of the society through adversity as well as prosperity, and like many other organizations in the west its adverse days have not been few. To-day it is doing work worthy of its past when its pulpit was occupied by such men as Judson Fisher, Powell, Buckley and Sprague, and their Universalist coadjutors, Howe, Conger, Butler and Brigham. The work they did is bearing at last its adeqate fruit and the whole community is benefitted by the patience and persistency of those who have in the past borne the burden and heat of the day.

Louisville, Ky.— With a thoroughly united society, pervaded by an earnest spirit of moral and religious purpose, This church has been girding itself anew for the tasks that lie before it. Some of the subjects of recent sermons by the minister have been: "President Roosevelt as a Moral Leader," "The Significance of the President's Sermon," "The Galilean Gospel," "Factors in the Formation of the Character of Jesus," "The Temptations of Jesus and Those of Modern Life," "Jesus and the Kingdom of God," "God and Nature in the Teaching of Jesus," "The Basis of Authority in Religion." Mr. Ramsay has begun a series of Sunday evening talks on "The Origin and Growth of Christianity." A sermon by Rev. W. H. Ramsay on "The Religion of Jesus" has been reprinted in a number of weekly newspapers throughout the county. This sermon has given rise to a very interesting correspondence with persons who read it, and who want to know more about the Unitarian faith.

SOME of the interesting subjects upon which our preachers are speaking are as follows: Rev. J. H. Crooker, D. D. The Value of a Great Conviction; True and Artificial Piety; and Forgiveness, Divine and Human. Mrs. Crooker has chosen the very timely subject of the Grace of Giving for the Sunday before Christmas. Rev. H. Van Ommerau makes much use of the printing craft, with which he is familiar, in advertising his sermons. Some of his subjects are: The Natural Man vs. The Spiritual Man; The Pessimistic vs. the Optimistic View of Life; The Power of Wisdom vs. the Power of Goodness; The Mission of the Church in a Commercial Age; The Great Message of the Church to the World; The Invitation of the Church of Today; and Motives that Move. Rev. J. L. Marsh advertises the following: Money, Labor and Bread; Enthusiasm; and What a Unitarian Church can do for the City. Rev. F. A. Gilmore has preached upon The Expansion of Theological Thought; The Imagination in Religion; The Value of Ideals. Some of Rev. George A. Thayer's sermon topics have been The Religion of a Liberal Christian; Other Worlds Than Ours; The Service of the Public; The Truce of God, a peace sermon.

Rev. Fred V. Hawley has spoken upon Social Quarantine; Estimates of Life; Cure for Mendicancy.

## ALLIANCE NOTES.

The Chicago Associate Alliance will meet at the Church of the Messiah, Michigan Avenue and 23rd Street, Thursday, December 7, at eleven o'clock. It is to be Western Conference Day, with addresses by Rev. Fred V. Hawley, formerly secretary of the Western Conference, and Rev. W. M. Backus, the present secretary. Luncheon will be served at one o'clock.

The Cincinnati Woman's Alliance contains, among other things, a course of monthly lectures upon the development of church building; the topics being, The Catacombs, The Basilica Churches, The Romanesque Churches, The French Gothic Cathedrals, The English Cathedrals. The thirty-sixth annual fair and supper took place November 3rd.

## BOOK REVIEWS.

"The Bible in the Nineteenth Century," by J. Estlin Carpenter, M. A. Longmans, Green & Co.

This book is reviewed for the purpose of advising its purchase for every church library. It is a splendid exposition of what happened in the nineteenth century not

to the Bible but to the ideas about the Bible. The minister will find it not so much a new statement as a general reference book for modern statements. And the average reader will find a treatment of the Bible that he has been looking for, an answer to many general questions that lie vaguely in everybody's mind.

The book is the outgrowth of some lectures that this scholarly Unitarian delivered in England, Scotland and Wales in 1902-1903. They were directed to a popular audience and are hence of special interest to the average reader of our churches who is looking for information.

The first lecture is on "The Struggle for the Freedom of Inqulry." It begins with a statement of the eighteenth century point of view, quoting Locke concerning the Bible: "It has God for its author, salvation for its end, and truth without any mixture of error for its matter." Here was the infallibility of the Bible uttered in strictest form. Yet even then protests were not wanting that the Bible writers were but "mere organs or pipes through which God thought fit to convey the knowledge of certain extraordinary facts and divine truths to the world," protests that went on gathering frequency and power, until in 1864 it was decided that a clergyman in the Anglican church could believe anything about a book in the Bible provided he admitted its canonicity (that is, that it belonged to the Bible!)

The second chapter is on "The Revised Version." Why was it needed? What did the need signify? Here is a careful summary of the movement that began in the eighteenth century for a revision of the King James version and that finally culminated in the revision of 1871.

In chapters three and four, we find a scholarly and yet popular presentation of the results of literary and historical research in the Old Testament. Sunday-school teachers should read these chapters. Simply and yet with adequate detail, they show how the "Law" was the result of many centuries of religious growth; hence an immense change in the modern appreciation of its meaning and worth. Again, the new view of Hebrew prophecy is made plain. The prophets were the true authors of Israel's faith and hope, and in the order of history are now placed before the "Law."

In chapter five the author presents a detailed story of the beginnings of gospel criticism. "No sacred plot can be railed off as holy ground, to be reserved from the explorer's eye." And the results of that conviction are brought out in a history of research into the very sources of the Christian faith.

Lecture six gives us a study of the problem as to the probable order of the first three gospels by a study directed to the internal evidence. And again, a study of the interpretation of these gospels by considering them in historic relations to their time. This chapter is especially valuable.

Chapter seven considers the problem of the fourth gospel. As to its date the author frankly states that it cannot be determined from external testimony. The gospel is not historical but an interpretation, arising in the midst of a new post-apostolic environment. The lecturer agrees with Harnack that the prologue is not the key to the gospel but rather the gospel statement. These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name'" Any one interested in the problem of the fourth gospel will find here a very clear discussion.

In the final lecture the author sums up the fate of the traditional views of the Bible in the advance of scientific research, in our greater knowledge of the Bible sources and in their comparison with the scriptures of other religions.

In these lectures, the writer brings in many illustrations from his own special field, the comparative study of religions, and as typical cases in criticism, he presents a very valuable discussion of many vexed questions, as for example, the Virgin birth, the sinlessness of Jesus, the presence of the miraculous and symbollic throughout the gospel story. It is a very usable book.

—MINOT O. SIMONS.

Cleveland.

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"The Evolution of a Great Religion," by Newton Mann.

The ripe scholarship of the minister of our Omaha church has given us as its fruit a book that should be widely read. It gives in a popular form the best and latest results of Biblical criticism. In reading it one is continually reminded of Cornill, its style is so graphic and the thought distilled. Some years ago when emerging from orthodoxy the writer read a book with great pleasure and profit that was written along the same line by Mr. Mann twenty-five years ago. These two books mark the wonderful advance that has been made by criticism in that time, each presenting the best criticism up to its date. In this later work Mr. Mann has not given us the steps whereby the results he presents are attained, but for that very reason it is more valuable to the general reader. Any one teaching a Sunday-school class or any subject connected with the Bible could not do better than to use this book. Perhaps it presupposes too much the reader's familiarity with the Bible, but one can not see how it could be otherwise unless the book were made of undue length. One very valuable feature of the book is that both the Old and New Testament are considered. In America there is nothing published that is of the nature and quality of Mr. Mann's work, and from this reason a wide reading ought to be obtained for it.

Published by J. H. West Co., Boston. Price $1.65 post paid. For sale at Headquarers.

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A Martineau Year Book. Selected and arranged by Fannie Louise Weaver.

Extracts are taken from the two collections of Dr. Martineau's sermons called "Endeavors After the Christian Life" and "Hours of Thought on Sacred Things," and from his little volume of "Home Prayers." They are offered in this form in the hope that something within the covers of this little book may, perhaps, on some day of the year, strike a keynote in the spiritual life of some earnest reader, or touch with healing some sorrowing heart. To borrow Dr. Martinau's own words in his Preface to the first volume of "Hours of Thought" —"If the following pages should foster any high impulse in those who have the work of life before them, or shed any light on those who have the sorrows of life behind them, then I shall be content not to have withheld it."

James H. West Co., publishers, Boston.

For sale at Headquarters. Cloth, gilt top, neat stamping, 75 cents. Special gift edition, rich cloth, gold stamping, $1.00.

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Before another number of the NEWS LETTER is issued Christmas will have come and gone. Our space is so limited that we can make nothing of special occasions, save the briefest mention. We hope that all that is best of pagan and christian celebration of this season may remain to make glad the hearts and homes of all our readers.

## DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

*Alton, Ill.*—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

*Ann Arbor, Mich.*—First Unitarian Society. Hour of service 10:30 A. M. Without minister.

*Buda, Ill.*—Union Christian Society. Hour of service, 10:45, A. M. Rev. Ed. H. Barrett.

*Burlington, Iowa.*—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

*Chicago, Ill.*—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

*Chicago, Ill.*—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

*Chicago, Ill.*—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

*Chicago, Ill.*—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1534 Monroe St.

*Chicago, Ill.*—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

*Cincinnati, Ohio.*—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

*Cleveland, Ohio.*—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

*Colorado Springs, Col.*—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

*Davenport, Iowa.*—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

*Decorah, Iowa.*—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

*Denver, Col.*—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

*Des Moines, Iowa.*—First Unitarian Society. Hour of service, 10.30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

*Duluth, Minn.*—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

*Evanston, Ill.*—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

*Fargo, N. Dak.*—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

*Fort Collins, Colo.*—Unity Church. Hour of service, 11 A. M. Rev. F. K. Gifford, 117 S. Whitcomb Ave.

*Geneseo, Ill.*—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

*Geneva, Ill.*—First Unitarian Society. Hour of service, 10:45.

*Gimli, Manitoba.*—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

*Grand Haven, Mich.*—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

*Grand Rapids, Mich.*—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

*Greeley, Col.*—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

*Hanska, Minn.*—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

*Hinsdale, Ill.*—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

*Hobart, Ind.*—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

*Humboldt, Iowa.*—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

*Indianapolis, Ind.*—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank S. C. Wicks.

*Iowa City, Iowa.*—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

*Kalamazoo, Mich.*—People's Church, Park and Lovell Sts. Hours of service, 10.30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

*Kansas City, Mo.*—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

*Kenosha, Wis.*—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

*Keokuk, Iowa.*—First Unitarian Society. Hours of service, 11 A. M. and 7.30 P. M. Rev. Henry A. Weston.

*Lawrence, Kan.*—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

*Lincoln, Neb.*—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

*Louisville, Ky.*—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

*Luverne, Minn.*—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. E. A. Cantrell.

*Madison, Wis.*—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

*Milwaukee, Wis.*—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

*Minneapolis, Minn.* First Unitarian Society. Hour of service, 10.45 A. M. Rev. Edwin M. S. Hodgin.

*Moline, Ill.*—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

*Monroe, Wis.*—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

*Mount Pleasant, Mich.*—First Unitarian Society. Hour of vice, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

*Neillsville, Wis.*—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

*Omaha, Neb.*—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

*Orb, Neb.*—People's Unitarian Church of Ord. Hour of service, 11 A. M. E. S. Treworgy.

*Pueblo, Colo.*—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

*Quincy, Ill.*—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M

*St. Joseph, Mo.*—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M.

*St. Louis, Mo.*—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

*Geneva.*—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler Meetings every Friday afternoon.

*St. Louis, Mo.*—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

*St. Paul, Minn.*—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

*Serena, Ill.*—Pleasant Hill Church. Hour of service, 10:45. Supplies.

*Shelbyville, Ill.*—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

*Sherwood, Mich.*—Unity Church. Hour of service 7 P. M. alternate Sundays.—Rev. B. A. Hills.

*Sioux City, Iowa.*—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

*Toledo, Ohio.*—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

*Topeka, Kan.*—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

*Winnipeg, Manitoba.*—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

*Wichita, Kan.*—First Unitarian Church. Hours of service 11 A. M. and 6.30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

*Winnipeg, Manitoba.*—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

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"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 155 Logan Ave., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5510 Washington Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

*Cincinnati.*—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

*Cincinnati.*—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

*Cleveland.*—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

*Marietta.*—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

*Salem.*—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

*Toledo.*—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

*Ann Arbor.*—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett. 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

*Brooklyn.*—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

*Mount Pleasant.*—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

*Onsted.*—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M.

*Sherwood.*—Women's Alliance. Unitarian Church. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

*Indianapolis.*—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

*Alton.*—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

*Chicago.*—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

*Chicago.*—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

*Chicago.*—Branch of Third Unitarian Church. President. Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

*Evanston.*—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

*Geneseo.*—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

*Hinsdale.*—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

*Quincy.*—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

*Adrian.*—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

*Duluth.*—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

*Minneapolis.*—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

*St. Paul.*—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

*Kenosha.*—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

*Madison.*—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts. 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

*Milwaukee.*—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

*Davenport.*—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

*Humboldt.*—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

*Iowa City.*—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

*Keokuk.*—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

*Kansas City.*—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

*St. Joseph.*—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

*St. Louis.*—Eliot Society. President, Mrs. Wm. S. Stuyvesant 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis, 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

*St. Louis.*—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

*Lawrence.*—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

*Lincoln.*—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

*Omaha.*—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

*Ord.*—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1246 Columbia Street.

*Denver.*—Unity Church Alliance. President. Mrs. John Boyd Davis, 501 Majestic Building. Secretary, Mrs. E. W. Smith, 2354 Lowell Blvd.

2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

*Fort Collins.*—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

*Pueblo.*—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

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**A Directory** of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel. Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Wheeler, Mrs. Thos. B., Troy, Ohio.